

Blackline Inc BL under CEOs Owen Ryan and Therese Tucker



6		H	T	T		3	2	2		7
5		H	T	T		3	2	2		7
4		H	H	T		3	3	2		8
3		H	H	H		3	3	3		9
2		H	H	H		3	3	3		9
1		H	H	H		3	3	3		9

HEXAGRAM 09 - Hsiao Ch'u - The Taming Power of the Small

Above SUN
Below CH'IEN

THE GENTLE, WIND
THE CREATIVE. HEAVEN

This hexagram **means** the force of the small – the **power of the shadowy** – that

- restrains,
- tames,
- impedes.

A weak line in the fourth place, that of the minister, 1 **holds** the five strong lines **in check**.

In the **Image** it is the wind blowing across the sky.

The wind

- **restrains** the clouds, the rising breath of the Creative, and
- makes them grow dense,
- but as yet is **not strong enough** to turn them to rain.

The hexagram presents a **configuration of circumstances** in which a strong element is **temporarily** held in leash by a weak element. It is only through **gentleness** that this can have a successful outcome.

THE JUDGMENT

THE TAMING POWER, OF THE SMALL

Has success.

Dense clouds, no rain from our western region.

This image refers to the **state of affairs** in China at the time when King Wen, who came originally from the west, was in the east at the court of the reigning tyrant Chou Hsin.

The **moment for action** on a large scale has not yet arrived.

King Wen could only **keep the tyrant somewhat in check by friendly persuasion**.

Hence the image of many clouds, **promising** moisture and blessing to the land, although **as yet no** rain falls.

The situation **is not unfavorable**;

there is a prospect of **ultimate success**,

- but there are still **obstacles** in the way, and
- we can merely take **preparatory measures**.

Only through the small means of friendly persuasion can we exert any influence.

The time has not yet come for sweeping measures.

However, we may be able, to a limited extent, to act as a **restraining and subduing** influence.

To carry out **our purpose** we need

- **firm determination within and**
- **gentleness and adaptability in external relations.**

THE IMAGE

The wind drives across heaven: The image of THE TAMING POWER OF THE SMALL.
Thus the superior man
Refines the outward aspect of his nature.

The wind can indeed drive the clouds together in the sky;
yet, being nothing but air, without solid body,
it does not produce great or lasting effects.
So also an individual,
in times when he can produce no great effect in the outer world,
can do nothing except refine the expression of his nature in small ways.

THE LINES

Nine at the beginning means:
Return to the way.
How could there be blame in this?
Good fortune.

It lies in the nature of a strong man to press forward.
In so doing he encounters obstructions.
Therefore he returns to the way suited to his situation,
where he is free to advance or to retreat.
In the nature of things this will bring good fortune,
for it is wise and reasonable not to try to obtain anything by force.

Nine in the second place means:
He allows himself to be drawn into returning.
Good fortune.

One would like to press forward,
but before going farther
one sees from the example of others like oneself that this way is blocked.
In such a case,
if the effort to push forward is not in harmony with the time, 2
a reasonable and resolute man will not expose himself to a personal rebuff,
but will retreat with others of like mind.
This brings good fortune,
because he does not needlessly jeopardize himself.

Nine in the third place means:
The spokes burst out of the wagon wheels.
Man and wife roll their eyes.

Here an attempt is made to press forward forcibly,
in the obstructing that the obstructing power is slight.
But since,
under the circumstances power actually lies with the weak,

this sudden offensive is doomed to **failure**.
External conditions hinder the advance,
just as loss of the wheel spokes stops the progress of a wagon.
We do not yet **heed** this hint from fate,
hence there are **annoying arguments** like those of a married couple.
Naturally this is not a favorable state of things,
for though the situation may enable the weaker side to hold its ground,
the difficulties are **too numerous** to permit of a happy result.
In consequence
even the strong man cannot so use his power
as to exert the right influence on those around him.

- He experiences a **rebuff** where he expected an easy victory, and
- he thus **compromises** his dignity.

MOVING HEXAGRAM

HEXAGRAM 20 – Kuan - Contemplation (View)

Above SUN THE GENTLE, WIND
Below K'UN THE RECEPTIVE, EARTH

A slight variation of tonal stress gives the Chinese name for this hexagram a **double meaning**.

It means both

- **contemplating and**
- **being seen, in the sense of being an example.**

These ideas are suggested by the fact that the hexagram can be **understood** as picturing a **type of tower** characteristic of ancient China.

- A tower of this kind **commanded** a wide view of the country;
at the same time, when situated on a mountain,
- it became a **landmark** that could be seen for miles around.

Thus the hexagram shows a ruler

- **who contemplates the law of heaven above him and the ways of the people below, and**
- **who, by means of good government, sets a lofty example to the masses.**

This hexagram is linked with the eighth month (September - October).

- **The light-giving power retreats and**
- **the dark power is again on the increase.**

However, this aspect is **not material** in the interpretation of the hexagram as a whole.

THE JUDGMENT

CONTEMPLATION.

- The ablution has been made,
But
- not yet the offering.
Full of trust they look up to him.

The **sacrificial ritual** in China began with

- an ablution and
- a libation by which the Deity was invoked,
after which the sacrifice was offered.

The moment of time between these two ceremonies is the most sacred of all,
the moment of deepest inner concentration.

If piety is

- sincere and
- expressive of real faith,

the contemplation of it has a transforming and awe-inspiring effect
on those who witness it.

Thus also **in nature**

a **holy seriousness** is to be seen in the fact that
natural occurrences are uniformly subject to law.

Contemplation of the divine meaning underlying the workings of the universe gives
to the man who is called upon to influence others
the means of producing like effects.

This requires that power of **inner concentration** which **religious contemplation**
develops in **great men** strong in faith.

- It enables them to apprehend the mysterious and divine laws of life, and
by means of profoundest inner concentration
- they give expression to these laws in their own persons.

Thus

a hidden spiritual power emanates from them,
influencing and dominating others
without their being aware of how it happens.

THE IMAGE

The wind blows over the earth: The image of CONTEMPLATION.

Thus the kings of old

- visited the regions of the world,
- Contemplated the people, And
- gave them instruction.

When the wind blows over the earth it

- goes far and wide and
- the grass **must bend** to its power.

These **two occurrences** find confirmation in the hexagram.

The two images are used to **symbolize a practice** of the kings of old;

1. in making **regular journeys** the ruler could, in the first place, **survey** his realm and make certain that none of the **existing usages** of the people escaped notice;
2. in the second, he could **exert influence** through which such customs as were **unsuitable** could be **changed**.

All of this points to the power possessed by a superior personality.

- On the one hand, such a man
 - will have a **view of the real sentiments** of the great mass of humanity and therefore
 - cannot be **deceived**;
 - on the other, he
 - will **impress** the people so profoundly,
 - by his mere existence and
 - by the impact of his personality,
- that **they will be swayed by him** as the grass by the wind.